

Everingham
A
BROTHERS
G F F T.

6.53.00.26

37
Containing
AN HVNDRED
P R E C E P T S,

Instructing all sorts of people
to a godly, honest, and
morall life.



L O N D O N.

Printed for *John Wright*, and are to be sold
at his shop at the signe of the Bible
without Newgate. 1643.

OTHERS
G. A. T.

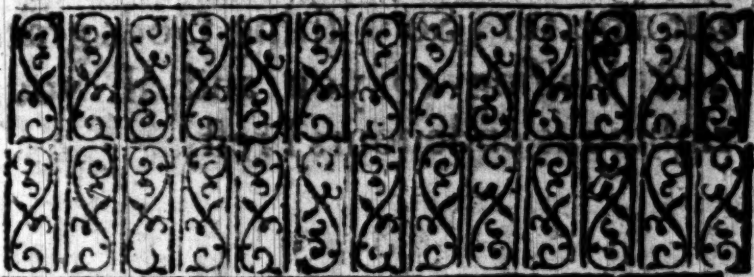
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TO HIS LOVING

Cousin M^r. *Thomas Smith,*

all health, grace, and
happinesse.



Accept good Cousin, a
small token of my
loue : value not the
heart according to
the greatnes of the
gift; onely taste and
trye, and you shall finde it, though
small, yet not altogether fruitlesse,
especially if after tryall you trust and
make vse thereof. Your kinde accep-
tance of this shall be a meanes to be-

The Epistle.

get a better : So wishing Gods grace
and blessing to you and all your
righteous endeouours I rest,

Your ever louing Cousin

HUMPHRY EVERINDEN.



A BROTHERS G F F T:



¹
Judge not of Religion
by the tongue, but by
the life: the heart thou
canst not search, and
the life doth more
plainly bewray the sin-
cerity of the heart then

the tongue: for it is an easy thing and cheap,
to speake well, but costly and laborious to
doe well.

²
Never call or account a man which is
truly and absolutely couetous, Religious:
thou mayest as well call an open adulterer
or common drunkard, Religious: for Co-
uitousnes is as contrary to religion as the
other,

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other, as much hope of the other as of the
conetous: and the conetous should as com-
monly be accounted not religious as the
other, but that His filthinesse is covered
with the cloake of thrift, his parsimonie
with a pretence of not nourishing the poor
in idlenesse.

3
Aoid the company of a conetous per-
son, as thou wouldest the company of a
Thiefe, Whoremaster, or Drunkard: for
he is the most dangerous thiefe, because by
the Lawes unpunishable; he is as scanda-
lous as the other, because as odious to
God, and as sinfull: His company is more
dangerous then the others, because his wic-
kednesse is not accounted sin, therefore not
accounted dangerous.

4
Be sure (frequenting Sermons) to be
perfect in the first principles of Religion:
for As it is impossible for him to reade well
that knoweth not his Letters, so is it impos-
sible to reape any full fruit by hearing of
Sermons, not well knowing the first prin-
ciples.

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5

Receiue the Sacrament of the Body and Bloud of Christ often: no Spirituall exercise is to be vsed seldome: The Word without the Sacraments, is like a Writing of Confirmation without a Scale.

6

If the Lord haue sent into thine vniuersity a Preacher, on the Sabbath heare him: for if he be bound to feed the flocke of God which dependeth on him, his flocke is bound to receiue their food on him: If thou goe from him, for contempt; Remember what our Saviour said of Iudas as well as of the other Apostles, He that despiseth you, despiseth me.

7

Receiue the Sacrament of the Lords Body and Bloud, alwayes humbly kneeling: thinke not that so doing thou adorest the Bread, for thou maist adore the Bread as well sitting or standing: and if thy heart be free from superstition, the thre gestures are in themselves free, and being in themselves free, obey thy Prince in that one of them, that hee commanded for conscience sake. To vrge the second

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Commandement against kneeling at the Sacrament, is vngodly and prophanely to make and account the Sacrament an Idoll.

8

Hear the word of God often: say not thou canst heare enough at one Sermon to practise a long time after; for there must be line vpon line, precept vpon precept: because all the food thou receivest at one meale turneth not into the nourishment of thy body, thou therefore eatest againe, and often: So because All thou hearest at one Sermon is not remembred, nor at large practised of thee, thou also must heare againe and often.

9

Desire in prayer to be frequent in heart, not eloquent in words: the Word (to whom thou speakest) is not like those itching eares which regard to heare no Sermons but such as are polished with eloquence fitted to their humors, pounced with variety of learned Arts: but The simplicity of the heart pleasech him best, and what is to him most acceptable, shall be with him most available.

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10

Be not long in Prayer, but often: long continuance, at one time, dulled the affection (such is our weaknesse) and the affection dulled the prayer is dead: since, then lips labour, and not the heart: yet frequency in Prayer, encrease the fervencie of the affection, and the fervent cry of the affection pierceth far: so that The ferventer the Spirit, the neerer his groanes ascend to the eares of God.

11

Chuse such a Trade of life, as wherein with honest Art and gaires, thou mayest maintaine thine estate, not such an one, as wherein without cousoning Shifts thou canst not gaine: some trades of life now vsed, are in the first institution unlawfull; others in their first institution lawfull, yet, as now they are vsed, unlawfull: a third sort, by the ungodly, with cousoning Shifts abused, but, By the honest and godly with sincerity lawfully vsed.

12

Measure out the day into set portions, appointing to euery of thy actions, therein to be performed, his times of the day, &
cons

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continuance of time; and in euery day, let God haue some time spared from thy labours: and if extraordinary occasions with-call thee to interrupt thy appointed order, rather take the time from thy portion which in the sixe dayes is the largest, then from the Lords, which is the least.

13

As the Sabbath is wholly to be spent in Gods seruice, excepting some time for thy necessary refection, or perhaps recreation, or vpon extraordinary occasion for the preservation of the life of Man or Beast: So the weeke dayes are wholly to be spent in thy calling (not in Idlenesse) excepting also some time for the private worship of God, or vpon extraordinary occasion, for his publike seruice: yet, Delay not at any time of the day, or in any day of the weeke, in thy labours, going, riding, or sitting, to lift vp thy heart vnto God, the minde will be alwayes busied, and better such thoughts then other.

14

In the Morning, remember thy birth; that as the Sunne riseth, not to stand still, but to goe forward, not to darken, but to enligh-

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enlighten the earth : so thou wast borne,
not to continue a childe, but encrease in
true knowledge of thy Creator, By the
light of a godly conuersation to glorifie
thy God.

15

At Noone, remember thy middle age ;
that as the Sunne when he is at the
highest, declineth without staying, so thou
In thy greatest strength shall not stay, but
in a moment decrease, and descend to-
wards the Graue.

16

At Night, remember thy graue, where
of thy bed is a figure ; and thy death,
whereof sleepe is an image : remember
that as the Sunne setteth, the next mor-
ning to arise againe, to begin either a
faire day or a foule : so shalt thou ly downe
in the dust, at the Resurrection, to arise a-
gaine, If thou haue done well, to glorious
life and light ; but If thou haue done euill,
to euerlasting darkenesse.

17

Take conscience all the day to follow
thy vocation diligently, as in all thy life
to embrace Righteousnesse sincerely : for
Thou

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Thou shalt giue as certaine account of thy
time, as of thy deedes.

18

Be warie and heedfull in thy dealings,
not to be cousoned or ouer-reached of eu-
ery one, for this heede is godly and honest ;
yet it will be said, simplicitie is a iewel,
and Christians must bee as little Chil-
dren : truth, *agendo* ; not alwaies *paciendo* :
In doing ; not alwayes in suffering : for he
that hath commended the simplicitie of
the Dove ; that is, simplicitie without de-
ceit, hath also Comanded the wisdom
of the Serpent ; that is, warinelle without
guile.

19

Before and after meate, giue G O D
thanks, partly for Gods sake, partly for
thine owne : for Gods sake, to acknow-
ledge him the giuer to his glory : for thine
owne sake, To obtaine his blessing to thy
comfort.

20

In feeding be sober ; yet pine not the
body for want of foode, remembryng, that
the Golden meane is best in all things ;
and that thou mayest offend in either ex-
treame,

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treame, in the exceſſe, and alſo in the defect: if he be blameable, which hauing this worldly goods, doth not ſeede and reſreſh his poore hungry brother, Much more is he faulty and cruell, that pineth his owne body for want of foode.

21

Account it as grieuous a ſinne to overcharge thy body with meate, as with drinke: God who hath commanded the ſober uſe of his Creatures, hath commanded the ſober uſe of the one as well as of the other: and therefore the exceſſe in the one, is as ſinfull as in the other: the Drunken man hath abuſed one of Gods Creatures, the Glutton many: Many a foggy Belly: god cryeth out of the ſwiniſh drunkard (and deſeruedly) where he amongſt his diſhes is more ſwiniſh and beaſtly: The Beaſt exceedeth more in eating, then in drinking.

22

In the feeding of thy body, remember thy Soule: if thy body muſt needs periſh and pine for want of foode, ſo muſt thy Soule: the one is fed with corporall meat, the other with ſpirituall: The one is often fed,

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fed, else it decaiech ; so must the other.

23

Use recreation, yet such as is honest and without offence : as thou wouldest not feede on such meates as should poison thy selfe , and thy enuenedomed breath should infect others : so vse no such recreation as shall either infect thy owne selfe, or giue occasion of corruption to others : Remember all lawfull things are not expedient.

24

Use recreation when thou feelest a want of refreshing of the Body or the Minde, not whensoever thou desirest : for the corrupted appetite is unbridled, and must be restrained with Christian discretion. Many Gallants , having wherewithall to maintaine themselves , spend all their time in pastimes : who, no lesse offend, then if they did nothing but eate, drinke, or sleepe : They sit downe to eate, and drinke, and rise vp (not to labour) but to play.

25

If thou finde the flames of the fire of concupiscence within thee, deferre not to marry :

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marry: know that thou art called to that estate; and that as thou art bound by the Lawes of God, to abstaine from fornication, adulterie, and such like uncleannesse; so thou art not only permitted, but bound to marry, when thou burnest: Mariage is the ordinary meanes that God hath appointed for the remedy of Lust.

26

Say not thou art poore, and therefore if thou Marry, thou shalt impaire thy mirth, and vnder-goe many encumbrances: better the troubles of this life, then the foulennesse of the Spinde: God will provide for thee, if thou cast thy care on him: Measure not the time of Mariage by the increase, or decrease of this wealth, but by the power thou hast to containe, or hast not to containe. A foole he is that saith when hee is rich, and not when hee is sick, hee will provide for a dangerous disease.

27

Use thy Wife as a companion, not as a servant; as she is not the head, so she is not the foote; shee was taken out nere to the heart, no out of the heele: As Shee is to
be

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be a comforter, not a controller: So Shee
is to be a comfort, not a slave.

28

Yet suffer her not to be thy commander, for thou art the head: yet disdaine her not to be thy adviser in that which is good: and let her not rule neither by advise or command, in that which is euill. Haue discretion to distinguish betweene wise Abigaile and vainglorious Eue, or Iobes foolish wife: A good Woman makes a good Man better, and An euill Woman an ill man worse.

29

Although shee haue many faults (whose dome excepted) yet forsake her not: rather be carefull before hand to chuse for vertue, not for beauty: thou hast taken her for better and for worse: A wise Husbandman if he haue a barren Field and full of thorns, straight putteth it not away, but labourerth with all skill, care, and diligenc culture to amend it.

30

Feed not, nor cloathe more finely or daintily then shee: but as shee is thy yake-fellow, to helpe beare the labours and sor-
rowes

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rowe & of this life, so Let her be partaker with thee in the fruits of your labours.

31 Be abstinent in sleeping, for conscience sake, as in eating or drinking; for God is offended by the excesse of the one as well as of the other: as thou oughtest not to eate or drinke so long as the belly will receive or hold, so oughtest thou not to sleepe so long as thou canst or desirest: he which sleepeth over much, is not only lazie, but sinfull; and he which sleepeth least, sleepeth neere halfe his time. Halfe the time of thy life thou restest in the shadow of death.

32 Never account him thy friend, that speakes thee alwayes faire, for these causes: First, most commonly, the fairest speeches are but flatteries, proceeding from a filthy and dissembling heart: Secondly, he cannot be a friend which alwaies speaketh faire; for a friend must be like a good Physitian, who sometimes purgeth and sometimes restoreth: so A true friend; sometimes comforteth, and sometimes reprehenderh.

33 Bear with thy friend in many things, and account him not thy friend that beareth not with thee likewise: lone covereth

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a multitude of offences: True brotherly Charity consisteth not only in doing, but also in suffering.

34 **S**eeke and enquire earnestly for a true friend, for he is a iewel not easily to be found; and when thou findest, try before thou trust, for no iewel adorning the life of man is more sophisticated then friendship: and when thou tryest him, try him in aduersity: for as most men are louers of prosperity, so many will loue thee to be partakers of thy happinesse. Friendship is tryed as faith; in hoping, not in hauing; in woe, not in wealth.

35 **H**auē not many friends, for tis a thing impossible to haue many and true; but if thou haue, thou art the happiest man on earth, and shall be chronicled for a wonder: Many haue liued hauing not one, neuer any that yet had many.

36 **P**rouoke no man to be thine aduersary, but so much as in thee lies, haue peace with all men: In prouoking an enemy thou procurest thine owne harme, and sufferest rather as an euill doer, then as an innocent, and so losest the recompence of thine afflictions: if thou prouokest an enemy, thou stirrest vp his rage, and be
con

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consequence, att a meanes to prouoke his wicked and iniurious dealing; and so also by necessary consequence his iudgement, which is contrary to Charitie: Charitie commandeth to be a meanes to help, not to hurt the body, much more the Soule.

37 Beware of the violence & subtilty of thine aduersary, that it hurt thee not: but if thou must needs be wronged of him, rather yeeld that his force hurt thy body, then that his allurements or thy impatience hurt thy Soule: the dammages of the Soule are more irreparable then the harmes of the body; that his oppressions endamage thy goods, then that his reports disparage thy fame: For a good Name is to be cholen aboue great Riches.

38 When thou beholdest Gods iudgements fall on thine aduersary, giue God thanks for thy deliuerance; but yet reioyce not at his affliction: for this displeaseth God, to whom vengeance belongeth; and it is a iust iudgement of God to thrust him into the dead, that is glad of his enemies fall. Charity rather desireth deliuerance with the safetie of the persecutor, then with his destruction.

39 Fret not at the riches, honoz, or prosperi-

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7
ritie of thine enemye; alas, they are but
snares, they may be his portion, which he
hath only in this life: thy portion is farre
greater, peace of Conscience in this world,
& everlasting blisse in the world to come.
A folly that the leane Cow should fret at
the far: Shee being leane, is reserved for
encrease; the other being fat, is appointed
to the slaughter.

40 Obey thy parents, yea, although they
be wicked. As is the King unto his Sub-
iects, so is the Father to his Children, set
ouer them by God, and Gods ordinance:
as therefore wee must obey euen euill
Princes for conscience sake, as the ordi-
nance of God; so also must wee bee obedi-
ent euen to wicked Parents, as set ouer
vs of God, And he that disobeyeth them,
cannot be excusable.

41 Yet obey not thy parents in that which
is contrary to the Word of God: who
commandeth things unlawfull, comman-
deth not as a Father, but as an enemy;
not as the substitute of God, but as the
instrument of Sathan: in this case, thou
must Forsake Father and Mother and all,
for Christs sake; and professe that thou
hast but one Father which is in Heaven.

42 Peld

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42 Yield unto thy Parents not only honour and obedience, but reliefe also in their necessities: thou hast receiued from them, next vnder God, thy body, thy being, thy maintenance, and canst not requite their kindnesse whatsoeuer thou doest, since Thou canst not beget, beare, and bring forth them as they haue thee.

43 Contemn not thy step-father or step-mother, thou owest them duty, as thy naturall parents: As I will make it plaine by instance.

First, thy mother hauing married another man, he and she by marriage are made one flesh, thou owest therefore to one and the selfe same flesh, one and the selfe same duty; And so if thy Father marry another woman.

Secondly, thou hauing married a wife, art by marriage with her, one flesh, and therefore one flesh hath also one father and one mother; how can one flesh although in two persons, not honor one and the selfe same parents: So is it to a woman that hath married an husband.

44 Regard thy master as the instrument of God to teach thee that knowledge, which God himselfe without the ministry

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of any master did teach thy forefathers, Arts and Sciences are the gifts of God, and Masters are the ministers of God, as from him to impart them to vs.

45 Love, obey, and honour thy Master & thy Distresse; acknowledge Gods ordinance in them, that he hath set them ouer thee: thy parents hauing giuen thee, vnder God thy being, They also, vnder him giue thee thy being skilfull.

46 Behaue thy self to thy fellow seruants, as to thy yooke-fellowes, willing to helpe them beare the burden as thou wouldest be holpen; if any be more skilfull then thy selfe, and thy elder, respect the gifts of God in him: if lesse skilfull, and thy minor, regard him as in the hopefull way to knowledge: crow not ouer, nor oppresse such a one, but remember that when thou thy selfe hadst thy beginnings, thou wouldest haue bene loth to haue bene oppressed.

47 Accompany not with a lewd fellow seruant, other wise then in your necessary labours, lest thou lose thine owne recompence, & receiue of his stripes: The gentle Oxe draweth with the vnruely, but rangeth not with him when he is out of the yoke, lest

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lest also with him he be turned off to the slaughter.

48 **L**earne rightly to distinguish betwixt Faith and Presumption : for as there is no meanes without the one vnto saluation, so there is but one meanes beside the other to damnation.

49 **A**s before the fact to say, The Lord doubtlesse wil be mercifull to me in this, is presumption : so to say after the fact, The Lord doubtlesse will shew mercy, if I repented with repentance, is faith, if without repentance is also presumption.

50 **T**ake vse of Gods mercy with reuerence, not with malepartnesse, Though God be mercifull, yet he is mighty & iust.

51 **C**ontinue not in sinne, for God is iust : yet despaire not though thou hast often sinned, for God is also mercifull.

52 **W**hen thou hast grievously offended, be not lesse confident to obtaine Gods mercy, then when thou hadst lesse offended : for By how much the more thou hast sinned, by so much the more thou art in thy selfe miserable : and by how much the more miserable thou art, by so much the more pittifull is God : and by how much the more pittifull, by so much the more

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mercifull is hee.

53 Make not light of sinne because God is mercifull : a Kings pardon is not to be played withall, but with reuerence to be receiued. Gods grace by how much the more abundant, by so much the more to be respected, and not abused.

54 Procure the loue of all men so far as with a good conscience thou maist : but if thou must needs incur hatred, be hated of the euill rather then of the good : for The hatred of the euill is a probable signe of Gods loue, the hatred of the good of Gods displeasure.

55 The hatred of the good may many wayes endamage thee, the hatred of the euill cannot hurt thee, though for a time it may afflict thee : for, God for whose sake thou art hated, shall turne their curse into a blessing.

56 Loue whom thou louest vnfainedly : the good for Gods sake, and as the children of God, to whom let thy loue be without dissimulation, as it is to their father : the euill either by kindnesse or reprehensit ons to amend them : so shalt thou shew thy selfe a builder in Gods worke, and not a plucker downe, a planter in Gods Garden, nor a supplanter.

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57 If thou feelest the Sweetnesse of Gods mercies abundantly, be not carelesse and heedlesse of his iudgements; God is contemned by the carelesse respect of any of his attributes. As his mercies are contemned, if by Faith his loue in Iesus Christ be not apprehended: so his power is despised, when his iudgements bee not feared. Gods iudgements await those nearest, which by any meanes goe astray in the abundance of his fauours.

58 If thou hast offended God, be carefull to amend in the time to come, then shall thy former iniquities be blotted out of his Register, and thy present righteousness be regarded of him in Christ: for God considereth not what a man hath beene, but what he is, As the Tree falleth so it lyeth; as God finds a man, so he takes him. Hee that hath a heavy burthen on his shoulders already, if he desire to be eased, must lay vp no more.

59 Think it not sufficient to amend thy life in the time to come, but also reconcile thy selfe to God by faith, and true repentance for that which is past: the New man is not put on, before the Old man is put off: He that will be eased of a heavy burden,
must

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must not only heape vp no more, but cast off that which is vpon him already.

60 Deferr not thy repentance to thy deathbed or last houre, that is the time of thy passage to giue vp thy accounts, not the time of deliberation to make it vp; at that time the body is not onely weakned, but the mind: and not only weakned, but also disturbed: Woe to those wretches which in the houre of death, first desire to learne an Art so hard and intricate, viz. The Art of reconciling and vniting themselves to God.

61 If thou feele in thy selfe a distrust of Gods loue, & an vnstedfast perswasion of thy saluation; examine and trie thy selfe whether it be not by reason of sundry sins which thou fosterest in thy bosome, not repented of nor forsaken: for then as thy conscience preacheth peace for thy reformation in some things, it wil preach iudgment for thy want of reformation in others: and because thy greatest vprightness cannot saue thee, but thy least sin is able to condemne thee; thou shalt not feele the comforts of saving health from thine imperfect reformation, but shalt see the representation of Gods iudgements awaiting thy defects. That which cannot saue,
will

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will not preach peace, but that which can
condemne, will preach iudgement.

62. In thy practice of repentance, la-
ment and forsake all thy sins, if thou wilt
be at perfect peace with God, thou must
make a final end of al controuersies: Thou
must bury altogether all matters of conten-
tion, and not begin them againe.

63. Be not partaker with the ungodly in
his sinnes: yet pry not more into others
faults then into thine owne: the curious
searching into other mens estates which
appertaines not to thee, is a principall
meanes to cause thee neglect the due exa-
mination and tryall of thy selfe. If every
man would looke carefully into his owne
garden, he should finde so many weeds to
be plucked vp therein, that hee should not
need curiously to wander into another
mans field.

64. Iudge no man rashly to be damned,
or a Reprobate: for although there be ma-
ny fearfull presumptions in a prophane
life of reprobation; yet but one infallible
token, which is the sinne against the Holy
Ghost, for all other sins whatsoever may
be forgiven: Thou mayest see how the tree
standeth in present; but knowest not how
through

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through Gods mercy he may fall.

65 Flatter not thy selfe that it is but a foolery to be in thy life precise & careful: for as there is a difference betwene heauen & hel, so there must be between y^e professors of either. The childrens bread is not for dogs, nor the ioyes of heauen for the prophane.

66 Be carefull rather to be precise in life then in profession; yet so precise in profession also, as not to blush at the words and woordes of piety. Precisenesse in profession without the life, is a Christians tongue without a Christian.

67 Let the inward feeling of Gods mercies towards thee in Christ, be an assurance of his fatherly provision for thee in things of this life: for although Gods especiall fauour and outward prosperitie doe not alwaies hold hands; yet must his fatherly care in the greater be assurance of his neuer failing care in the lesser: He which is ready to giue vnto thee heavenly things, shall hee not giue thee earthly; doest thou rely on him for the one, and wilt thou not trust him for the other?

68 In matters concerning thy soules health, be aduised by him that is a man of God. But thou wilt aske how thou shalt know him?

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him? I answer, if he be humble and meke like his Master: but how shalt thou know whether he be humble & meke? I answer, if he be proud & stately in his carriage, he is not humble and meke in his heart: For although there be counterfeited humility, yet there is no counterfeited pride.

69 If thou obtain not presently what thou desirest at the hand of God, bee not discouraged: God in withholding his hand, doth not onely try thy patience, but also commend his gifts: Those things are accounted the meanest which are soonest obtained, but those the most precious which are most hardly procured.

70 Love God zealously, yet without conditionall expectation of reward: for although thy love towards God shall not bee uncompenced, yet ought it not to worke for recompence: For love seeketh not his own, it is no mercenary contract.

71 Account it the most fearfull estate of life to live without crosses and afflictions; for when parents doe not scourge their children, either they let them alone without rebuke to run headlong into all impiety, and from thence to destruction: or else they have renounced them as bastards
and

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and none of those that shall any longer be partakers of their fatherly care or love thus to be dealt withall by an earthly father is dangerous and grieuous: But much more so to be left to our selues of our heavenly father.

72 Flatter not thy selfe in thy sins, that it shall not be for Gods glory to confound thee being so seely a creature: for God is glorified by the destruction of the vngodly, as also hee is by the saluation of the righteous: the righteous in his saluation is exalted with God, when God and his elect are exalted in the fall of the wicked, remember this vndoubted truth, Thy wickednesse hurteeth not God but thy selfe.

73 Avoid the company and inward familiarity with the vngodly, as thou wouldst avoid the strokes of Gods indgements: For when two embrace each other arme in arme, it is hard that the stroke that hitteth the one should misse the other.

74 Lament not with excessive sorrow the death of any friend, if thou feare their departure out of Gods fauour: as thy prayers cannot redeeme them, so thy sorrow cannot help thy selfe or them. If they be departed in the fauour of God, let thy joy
for

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for their happinesse requite thy losse. If thou be doubtfull of their estate, thou hast not cause to reioyce at that which peraduenture is not, nor to sorrow at that which perhaps hath not hapned, But in Charitie to hope the best.

75 Learne to distinguish truly between securitie and true peace of conscience: Securitie feeleth no danger, & hath no feare; Peace of conscience feeleth and feares, but ouercommeth and reioyareth in the assurance of Gods fauour: That thou mayest be most void of care, take heed of Securitie: no man feeleth his owne force in the time of peace.

76 Feare not death although he be grisly: the grim sir though he bring ill newes past, yet he brings good newes to come: many an ill man feares not the Deuill when he leads him to an earthly treasure, And shall a good man feare Death when he opens him the doore to heavenly ioyes?

77 Possesse not thy mind with the foolish feare of the dead, or the company of a carcase: a good man will not hurt the dead or liuing: An ill man may well hurt thee when hee is aliue, but cannot harme thee when he is dead and not able to helpe himselfe:

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78 Desire rather to liue poorely and honestly, then richly and dishonestly : poore honesty gets a richer purchase then rich dishonesty ; the one purchaseth heauen, which is the gaines of all ; the other hell, which is the losse of all: honest sorrow purchaseth greater comfort then dishonest ioy : For more comfort shall a man reape at his latter end by one houre spent in Gods service, then by many yeares spent in vantie or wickednesse.

79 Suffer not thine eyes to wander too large, nor thy tongue to walke too fast : for as the best meanes to preserve the body in health, is to keepe the eyes open and the mouth shut ; so the best meanes for the good of the soule, is to shut the earements of the one, and to set a watch before the other.

80 Auoid the company of a contentious man, hee is a perilous euill in two respects; for either he will contend with thee, and so thou shalt procure the stroke of the edge of his malice, or else prouoke thee to contend with others, and so thou shalt for his loue get the hatred of many. A peny is deare bought with a pound.

81 In seeking to perswade thy friend to forsake any wicked course, begin first with

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with kindnesse, it may preuaile without reprehensions; hee is a foolish Physitian who if he can cure with mollifying Cataplasmes, will vse painful Canteries: reprehensions take the better place, where kindnesse hath led the way. The body which hath bin strengthened with a cordiall doth the better beare out a violent purgation.

82. Seeke for the lawfull assistance of Physick in the time of sicknesse; it is as needfull and as lawfull, as to seeke for meate and drinke in the time of hunger and thirst: God hath given to every Plant his seuerall verrue, not for nothing, but for the health of the body, as of the selfe-same Spirit there are sundry operations for the health of the soule.

83. Deferre not the Chriftening of any Childe, though thou be compelled to doe it in thy owne house: Wherefoever two or three bee gathered together in Christs Name, hee is in the midst amongst them. The little Childe must not be denied to come to Christ; who cannot by the word, must by Baptisme: though thou mightst falsly obiect, the Baptisme helpeth it not; Yet so it becomes vs to fulfill all righteousnesse.

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84 Loue, honour, and obey thy Prince, dearely, reuerently, carefully: he is *Pater patrie*, the father of the Countre, thou one of his children, if his subiect: Thy good and safetie is a part of that heavy burden of care that lyeth on his shoulders.

85 Loue also, honour and obey the Clergie: they are the eyes of God, for they are his watch-men; they are the mouth of God, for they are his speech-men, messengers, and Embassadors for Christ.

86 Loue also, honour and obey all Magistrates vnder thy Prince, they are as the members of his Body, whereby he worketh thy good and safety; thy Prince and the Magistrates his substitutes are the hand of God which carrieth the sword of Justice to punish the offender. And the purse of reward to recompence the good.

87 Give vnto the godly his due praise for his goodnesse; who doth well, deserveth praise of all; and who deserveth praise of all, deserveth praise of thee: pay him therefore his due and right, otherwise thou dost shew thy selfe iniquitous.

88 Commend not the ungodlinesse of the wicked man: better it is in lone to reuer many sinnes, then in flattery to commend

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mend one : to commend that which is euill, is to make God a lyar and vniust, which both discommendeth and punisheth it : To commend that which is euill, is to iniury the good and innocent, viz. To bestow his portion on the vnworthy, and to rob him of his due, and to make those partaker with him in his reward, that haue not laboured with him in his worke.

89 Be not hasty to reueale the infirmities of thy brethren, especially of the Clergie: for, whereas therein thou thinkest to doe iustly, thou mayst notwithstanding doe very wickedly in causing a scandall to arise at Religion which cannot so soon be healed, as the offence of thy brother being concealed by secret admonition might haue been salued ; thereby, not onely the offence of thy Minister shall be lothed, but also himselfe and his doctrine so much suspected, as that many a sauing admonition of his shall be suspected.

90 Esteeme not thy selfe out of the fauour of God, because thou art hated, disliked, slandered, persecuted, poore and despised ; for thy Master Christ was poore, hated, disliked, persecuted, slandered and despised ; yet he most highly in Gods fauour,

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and thou for his sake: When therefore for his sake thou art hated, disliked, slandered, poore, persecuted and despised, thou art sure to be highest in his fauour.

91 Yet boast not of thy sufferings: when thou sufferest for thy deserts, thou receiuest not enough for thy sinne, thy punishment is iust: thy cause requireth mercy, thy sufferings challenge not recompence: It is the cause and not the punishment that makes a Martyr, the Theefe was hanged for his murder, as well as Christ for the truth.

92 Yet distrust not of Gods mercy when thou sufferest for thy deserts: Gods elect haue bene punished for their sinnes and follies, yet haue comforted themselves with the hope of Gods fauour. It is a token of fatherly care and loue when the childe is chastened for his faults; all punishments whatsoever, are to the penitent but chastisements.

93 Thinke not vaingloriously to maintaine thy reputation, without the feare of God; an vngodly life maketh the greatest gifts thou hast become contemptible: Wisdome doth more dignifie a poore man then riches a foole. No man dareth to touch the

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the hayres of a King, whilst they are on his head, in scorne : but being once cut off, they are cast with others vnto the dunghill, and trodden vnder foot.

94 Obiect not against this aduise : but those that fear not God, are in these times in greatest esteeme : for of whom are they esteemed : of themselves ; and therefore of no indifferent Judges ; of those that are like themselves, and therefore of no competent Judges : Nor of God nor of the good, and therefore not rightly esteemed.

95 Harken not to fame what others say of thee, so much as to thine owne hart what it doth witnesse of thee : fame may flatter thee causlesse or condemn thee vniustly, but Thine owne heart shall tell the whole truth without flattery and falshood, which none but God and thy selfe is priny to.

96 Thinke it not sufficient to sorrowe for thy sins, and to hate and detest them ; but know that thou must strine against them, and ouercome thy corrupt affections. A mortal enemy is not subdued when hee is hared, but when hee is resisted ; nor when hee is resisted, vnlesse hee be vanquished.

97 Feed not on delights hastily, nor when

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When thou tastest them with greedinesse: there is no poyson like to the sweetest, because it is most greedily deuoured, And most speedily conueyed into all parts of the body.

98 We as sparing in persecuting, yea the euill (if thou be no Magistrate) with the safety of Gods glory, and thine owne life and estate as thou canst: Let the Magistrate call that to the bar, call not thou him; ouermuch rashnesse and hastinesse in persecuting is a shrewd presumption of a malignant spirit, as a learned Father hath notably obserued, that Cain persecuted Abel; not Abel, Cain; Absolom, David; not David, Absolom: the Iewes, Christ; not Christ the Iewes. A mild spirit rather suffereth then doth violence.

99 Account it a greater happinesse to suffer wrong then to doe iniurie; if thou suffer wrong, thou art of the number of those whom Christ hath pronounced blessed: If thou doe wrong, of those which he hath denounced cursed.

100 Let this short prayer be often sent the Embassadoe of the desire of thy sorrowfull soule, to the throne of Grace: Lord I am a most grievous sinner, therefore most
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miserable: but by how much the more miserable, by so much be thou the more mercifull to put away my sinnes, and to cure my miseries, and to renew me and strengthen me with thy grace, in the course of my life hereafter, that I may not onely endeavor, but delight to glorifie thee, as heretofore I haue beene accustomed and haue delighted to dishonour thee. *Amen.*

IN thy Religion be sincere,
and seeme but what thou art:
For God that made thee fully knowes,
thy inward thoughts and heart.
Yeeld to thy parents honor due,
their needs see thou relieue,
And wisely rule thy selfe alway,
lest thou their age dost grieue.
Thy wife as a companion fit,
not like a seruant vse:
Yet let her not rule ouer thee,
lest thou thy place abuse.
A friend doe neuer him esteeme
that alwayes speakes thee faire,
For he a friend is for himselfe,
and nought for thee doth care.

But

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But make thou much account of him
that plainly will reprove,
When ought amisse in thee he sees,
for that is signe of loue.
For many a one in vice run on,
and thinker they nought offend,
Because that claw backs flatter them,
and none will reprehend.
Be thy vocation high or low,
or whatsoere thou art,
With conscience mannage thy affaires,
and vprightnesse of heart.
Defraud no man by any meanes,
take heed none thee decieve,
The Dove and Serpent thinke vpon
if thou wilt rightly liue.
Of th' Iudgement day and last account,
see thou still mindfull be.
That sin thou maist the better shun,
and all lewd courses flee.
So shalt thou lead a happy life
while God a place doth lend,
And afterwards receiue a Crowne
which neuer shall haue end.

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